

# THE SCHOOL FRIEND.

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## THE SCHOOL FRIEND.

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### CONTENTS.

| MISCELLANEOUS ARTICLES.—                           |   | PAGE. |
|--|---|-------|
| The Teacher's Monuments,                           | - | 33    |
| Three Experiments of Living,                       | - | 34    |
| Cost of Ignorance—Value of Education,              | - | 37    |
| Ohio State Teacher's Association,                  | - | 39    |
| On Teaching Arithmetic,                            | - | 41    |
| Solutions to Arithmetical Questions,               | - | 41    |
| Mathematical Questions,                            | - | 42    |
| Clark County Teachers' Association,                | - | 42    |
| Solutions to Mathematical Questions,               | - | 42    |
| Diversity of School Books,                         | - | 42    |
| Wonderful Discovery,                               | - | 43    |
| Sphere of Human Influence,                         | - | 43    |
| Mental and Moral Culture,                          | - | 44    |
| John Ledyard,                                      | - | 44    |
| Blessed are the Peace Makers,                      | - | 45    |
| EDITORIAL NOTICES.—                                |   |       |
| Are you a Subscriber to an Educational Periodical, | - | 40    |
| South Western School Journal,                      | - | 40    |
| The State must Educate,                            | - | 40    |
| Work, Friends, Work,                               | - | 40    |
| Books on Education,                                | - | 41    |
| POETRY.—   |   |       |
| The Mother's Hope,                                 | - | 33    |
| Life's Sunny Spots,                                | - | 37    |
| The Talisman,                                      | - | 43    |
| Chide Mildly the Erring,                           | - | 45    |
| SCRAPS.—The End of Learning, 33.—The Body, 33.—    |   |       |
| Beautiful Thoughts, 37.—Constitutional Freedom,    | - |       |
| 43.—The Life of Man, 44.                           | - |       |
| Meteorological Register,                           | - | 45    |

We are very much indebted to the courtesy of Mr. G. S. Appleton, the Publisher, Philadelphia, for permission to copy the "Three Experiments of Living," for the benefit of our readers. Those who would like this interesting story, in a permanent form, tastefully bound, may find it, with others worthy of attention, among Mr. Appleton's publications.

From the Amulet for 1835.

### The Mother's Hope.

Is there, when the winds are singing  
In the happy summer time,—  
When the raptured air is ringing  
With Earth's music, heavenward springing  
Forest chirp, and village chime,—  
Is there, of the sounds that float  
Minglingly, a single note  
Half so sweet, and clear, and wild,  
As the laughter of a child?

Listen! and be now delighted;  
Morn hath touched the golden strings,  
Earth and sky their vows have plighted,  
Life and light are reunited,  
Amid countless carolings.  
Yet, delicious as they are,  
There's a sound that's sweeter far,—  
One that makes the heart rejoice  
More than all,—the human voice!

Organ finer, deeper, clearer,  
Though it be a stranger's tone;  
Than the winds or waters dearer,  
More enchanting to the hearer,  
For it answereth its own.  
But of all its witching words,  
Sweeter than the songs of birds,  
Those are sweetest, bubbling wild  
Through the laughter of a child.

Harmonies from time-touched towers,  
Haunted strains from rivulets,  
Hum of bees among the flowers,  
Rustling leaves, and silver showers,—  
These, ere long, the ear forgets;  
But in mine there is a sound  
Ringing on the whole year round,—  
Heart-deep laughter that I heard  
Ere my child could speak a word.

Ah! 'twas heard by ear far purer,  
Fondlier formed to catch the strain,—  
Ear of one whose love is surer,—  
Hers, the mother, the endurer  
Of the deepest share of pain;  
Hers, the deepest bliss, to treasure  
Memories of that cry of pleasure;  
Hers to hear, a lifetime after,  
Echoes of that infant laughter.

Yes,—a mother's large affection  
Hears with a mysterious sense;  
Breathings that evade detection,  
Whisper faint, and fine inflection,  
Thrill in her with power intense.  
Childhood's honeyed tones untaught  
Hiveth she in loving thought,—  
Tones that never thence depart,  
For she listens with her heart.

The end of learning is to know God, and out that knowledge to love Him, and to imitate Him, as we may the nearest, by possessing ourselves of true virtue.—Milton.

### The Teacher's Monuments.

The celebration of the Fiftieth Anniversary of the appointment of Dr. Abbot to the Preceptorship of Phillips' Exeter Academy, drew together a crowd of the alumni of that noble institution, some after a long absence, to look again upon the scenes of their youthful hopes and youthful aspirations, and to testify their gratitude to their venerable instructor, whom they had always regarded with reverence and affection. Among the many distinguished individuals present, who had received their early classical training there, Daniel Webster and Edward Everett were the most conspicuous. At the table, these illustrious pupils were seated, the one on the right, and the other on the left of their veteran preceptor. Mr. Webster, in the course of some remarks made by him, took occasion to express his surprise, that, while the memory of the artist, whose talents are employed on perishable matter, should be honored with monuments of marble and brass, the teacher, the highest of all artists, whose proper work consists in molding the immortal mind into the just proportions of a perfect character, had seldom, if ever, had his name perpetuated by such memorials.

John P. Hale, who followed Mr. Webster, modestly begged leave to dissent from the view taken by his distinguished friend. He thought the teacher *had* his monuments, and those, too, of the most durable kind. For, said he, with how much truth might our venerated preceptor, looking on either hand, exclaim,

"Exegi monumentum aere perennius."

This happy "hit" was received with great applause, and called up the following very amusing reminiscence.

A lad having been called upon by Dr. Abbott, to read the Ode commencing with the verse quoted above, instead of construing it, I have executed a monument more lasting than brass, rendered it, I have eaten a monument more enduring than brass.

The Doctor, assuming a gravity of tone and manner peculiar to himself, interrupting him, said, Have you, sir? You may sit, then, until you have digested it.—*Massachusetts Teacher.*

Let the child be taught to reverence his body—yes, his body—as the temple, which should be at all times fitted for the residence of the holy spirit. Let him be made to see, that any excess, of any kind, will bring disorder into that temple; and that every forbidden indulgence of appetite or passion will do its part to shut out the good spirit and fill it with devils.

*Christian World.*

## THREE EXPERIMENTS OF LIVING.

1. Living within the means.
2. Living up to the means.
3. Living beyond the means.

## LIVING BEYOND THE MEANS.

(Continued from our last number.)

It would be hard, if authors, who lavish so much ink and paper on the public, should not derive advantage from public improvements. In the spirit of modern invention, they ought to be allowed to post rapidly over space, and make use of steam and railroads to expedite their progress.

We now travel on for a few years, passing events as indistinctly as the locomotive passed houses, trees, and people, and at length stop at a landing-place.

Frank's speculations had been successful, and he began to feel the self-consequence of wealth.

"We pay an enormous rent for this house," said he, one day, as he rose to close a blind, through which the setting sun poured its intolerable brightness.

"We thought it low, when we rented it," said Jane, "and they say rents have risen.

"I mean enormous for its size and situation. There is no reason why we should remain in it. Our lease expires this year, and I shall not renew it."

Jane felt a reluctance to moving, and said, "It was but the other day that Mrs. Reed and I were speaking of the block, and saying, what convenient, genteel houses they were."

"Yes; very well, very well for the Reeds; but we can afford something better. The house next to Mr. Bradish's that he owns, is to be let. We will go and look at it to-morrow."

The next morning they went to see it. It was a very fine house, and in a very fine situation; but the rent even Frank hesitated about.

"The Bradishes were most delightful neighbors," he said. "They were people of established rank and wealth; they were not all the time struggling to be thought something of, as the Reeds were, who, he could not help thinking, were a little envious of his superior success in the world."

It was a truth, that Dr. and Mrs. Fulton had left their 'patronizing' friends behind them, and, like the ungrateful world, felt a disinclination to look back. The intercourse, however, was as frequent as ever, but not as pleasant. Mrs. Reed had a wonderful faculty of saying rude, indifferent things, in so guarded a manner, that only the spirit of them could be felt. Jane often wondered what it was that made her nervous and uncomfortable, when she was with her, and certainly felt no regret at the idea of getting a little further off. The more they thought of the house, of their alternation toward the Reeds, and their growing attachment to the

Bradishes, the more inclined they were to quit their present residence.

But a new obstacle presented itself. Mr. Bradish wished to sell the house, and therefore would not let them take a lease of it. Frank said, "To carpet and furnish such a house as that, and perhaps be obliged to leave it at the end of the year, was out of the question." The only alternative, then, was to give it up, or purchase it. This alternative was a subject of much discussion between him and Jane. Not that she had any head for business; but she was his dearest friend, and there was a straight-forward good sense in her mind, when it was not biased by her affection and deference for her husband, of which he fully felt the value. She was very decided in her opinion, that the house they were in was quite good enough for the present; when their daughters were old enough to go into company, it might be an object to get such a house. But Frank assured her such a chance might not then occur. Mr. Bradish had offered to make the terms very easy to him. Real estate was every day rising in value; and he was fully convinced it was a good thing, merely as a matter of speculation. This word Jane had so often heard from her husband's lips, that it began to sound to her like wealth.

"But how," said Jane, "can you pay for it? Have you thirty thousand dollars at your command?"

"I can easily command it. To tell you the truth, Jane, Mr. Bradish has offered to let me the money."

"Let you the money to buy his own house! How strange!"

"Yes. He is very desirous that we should have it; and, as it is not convenient for me to withdraw so much of my property, he will make it quite easy to me; in other words it is to remain on mortgage, and I am to pay him at leisure, by instalments."

"I should think this was the same thing as renting it."

"Not exactly; for the house is mine. Therefore, if it rises to twice its present value, I am the gainer, not he."

This was the position Jane comprehended; and as her husband assured her *it must rise*, she was fully convinced, and the house was bought.

To prepare the house for their reception, now wholly engrossed them. As it was a thing for life, it was well worth while to strain every nerve to do it in the best manner. Mrs. Bradish had very kindly dropped a hint, that when a ball was given by either family, a door might be cut through, and both houses thrown into one. It became, therefore, almost indispensable, that one house should be furnished nearly as elegantly as the other. The same cabinet-maker and upholsterer was employed; and

when completed, it certainly was not much inferior to Mr. Bradish's.

Jane was not behind Mrs. Bradish in costume or figure. Every morning, at the hour for calls, she was elegantly attired for visitors. Many came from curiosity. Mrs. Hart congratulated her dear friend, on seeing her moving in a sphere for which it was evident nature intended her. Mrs. Reed cautioned her against *mauvaise honte* that might remind one of former times. Others admired her furniture and arrangements, without any sly allusions. On one of these gala mornings uncle Joshua was ushered into the room. Jane was fortunately alone, and she went forward and offered two fingers with a cordial air, but whispered to the servant, "if any one else called, while he was there, to say she was engaged." She had scrupulously observed her promise of not sending word she was not at home. There was a mock kind of deference in his air and manner that embarrassed Jane.

"So," said he looking round him, "we have a palace here!"

"The house we were in was quite too small, now that our children are growing so large," replied Jane.

"They must be greatly beyond the common size," said uncle Joshua, "if that house could not hold them."

"It was a very inconvenient one; and we thought, as it was a monstrous rent, it would be better to take another. Then, after we had bought this, it was certainly best to furnish it comfortably, as it was for life."

"Is it paid for?" asked uncle Joshua, drily. Jane hesitated.

"Paid for? O certainly; that is—yes, sir."

"I am glad to hear it; otherwise I much doubt if it is taken for life."

Jane was silent.

"Very comfortable," said uncle Joshua; "that is a comfortable glass for your husband to shave by; and those are comfortable curtains, to keep out the sun and cold." Both of these articles were strikingly elegant. "That is a comfortable lamp that hangs in the middle of the room; it almost puts out my eyes with its glass dangles. Times are strangely altered, Jane, since you and I thought such comforts necessary."

"Frank has been very successful in his speculations, uncle; he does not now depend on his profession for a living; indeed, he thinks it his duty to live as other people do, and place his wife and children upon an equality with others."

"And what do you call an equality—living as luxuriously, and wasting as much time as they do? Dwelling in as costly apartments, and forgetting there is any other world than this? When you were left to my care, and your dear mother was gone from us, how often I lamented that I could not supply her place—that I could



not better talk to you of another world, to which she had gone; but then, Jane, I comforted myself that I knew something of the duties that belonged to this, and that, if I faithfully instructed you in these, I should be preparing you for another. When I saw you growing up, doubtful and humble, charitable and self-denying, sincere, and a conscientious disciple of truth, then, I felt satisfied that all was well. But I begin now to fear that it was a short-sighted kind of instruction—that it had not power enough to enable us to hold fast to what is right. I begin now to see that we must have motives that do not depend on the praise or censure of this world—motives that must have nothing to do with it."

"Frank told me the other day," said Jane, "that he thought you were growing quite religious."

"If I am," said uncle Joshua, "it is from the conviction that I want higher motives than this world can give. When I lost you, Jane, I was a poor solitary being. The world, you know, is not much to me, and I was still less to that. For a time you were still my own Jane; but when your family increased, and—as was very natural—you were occupied by it, then I was thrown quite on myself. And a dreary prospect it was. Then I asked myself, if all was to end here? Not but what I believe in another world, but it was just as I believed in England or France; but now, Jane, I have thought it over, till I feel that heaven is a land I am going to, and the Bible my chart to steer by; and I am no longer solitary or alone. No, my dear Jane, I want you to believe it."

"I do, uncle," said Jane, affectionately, "you always taught me that my mother had gone to heaven, and that, if I was good, I should go too."

"Ah! but, my dear child, I want you to feel it—to feel the comfort and blessing of God's presence. It seems to me, that, when we once realize the glory of heaven, we shall not think much of these earthly palaces. Do not wait till you go to heaven to realize God's presence, but feel that he is with you always—teach it to your children—win your husband to the truth."

"I wish, my dear uncle," said Jane, and at that moment she spoke sincerely, "I wish you would come and live with us; we have now room enough. Frank and I would do everything in our power to make you happy. Then I could see you every day, and often;—say, dear uncle, will you come?"

The old man's eyes overflowed.

"Blessings on you, my dear child," said he. "No Jane;—you forget how short my time is at the longest. What is left is little enough to prepare for eternity. I must put it to all its best purposes; so that, when my Master calls, I may render such an account as may give me

permission to enter—not such a half as this—but one far more glorious than can be wrought by human hands. But we must not let our talk of another world wholly banish our thoughts of this. I have made a great exertion to come and see you this morning. I found it difficult to get here, owing to my shortness of breath, which I think grows upon me. Therefore I shall not come again soon; and I must finish what I have to say. All seems prosperous now. But I am afraid Frank is living beyond his means."

"O no, uncle, he has been very successful in some speculations that he has made. I assure you we can afford all this, and a great deal more."

"I am glad that he has paid for the house," said uncle Joshua.

Jane was silent.

"You told me he had."

"O yes," said she, making an effort to speak.

"Well, I must begone."

"Uncle," said Jane, "do ride home, it is such a long walk. I expect a carriage at one."

He hesitated. Alas, for poor human nature! Jane had promised to call with Mrs. Bradish at that hour to make visits; it wanted only a few minutes of it. The inconvenience of sending or taking him home occurred to her mind, and she added, "but I know you had rather walk, so I will not urge the matter."

If uncle Joshua saw the wavering of her mind, he did not appear to notice it; but, affectionately embracing her, desired his kind love to Frank and the children, and departed. Soon after he left the house, the carriage which Jane had ordered came to the door; and almost immediately a message from Mrs. Bradish, saying, "she had a bad headache, and must give up her visits."

"What a pity," said Jane, "I did not persuade uncle Joshua to ride home! but he was in such a hurry! Well, I am glad I asked him; it certainly was not my fault that he did not ride."

The carriage was ordered away, for Mrs. Bradish's company was indispensable. And a few moments of reflection forced themselves on her mind; "Did I do right," was the first thought, "in saying Frank had paid for the house?"

Turn it which way she could, it sounded to her like a falsehood. She was sure uncle Joshua would think it so. She thought over his conversation, his long kindness to her, of her mother's death, and at last of *her own*. This is a subject that seldom fails to call forth tears from the unthinking, if it chance to occur. Jane had already imagined her funeral bier, her weeping children, and agonized husband, the world in sadness, and very soon she was deluged with tears.

"What is the matter now, Jane," said Frank, as he suddenly entered.

Jane could not tell him she was mourning over her own obsequies.

"Nothing," said she "only uncle Joshua has been here."

"And has been giving you another lecture, I suppose?"

"He asked me if you had paid for the house."

"What did you tell him?"

"I told him you had; but I am afraid I did wrong."

"O no, it is mine; I have a deed of it."

"But after all, you have only hired the money."

"Very well, I shall pay lawful interest for that money."

"I do not understand," said Jane, "how the house is paid for."

"No; women never understand these things, and therefore they should not talk about them."

"And yet," said Jane, "that is the only way to understand them. It would set my heart at ease, if you would explain to my satisfaction how you have paid for the house."

"Upon my word, your moral tact is so very exquisite that I cannot comprehend it. Most wives are satisfied with their husband's word, but you require demonstration."

Jane strove to look satisfied, but she felt that a kind word from Frank would have comforted her more than his answers.

"Uncle Joshua is growing quite a fanatic, I think," said Frank. "I suppose he talked to you about religion. For my part, I like everything in its proper place—religion in the pulpit."

"Is it never to come out?" said Jane inquiringly.

"Not if it makes us unhappy. I came to tell you that I shall dine out to-day."

"How sorry I am I did not know it before! I would have persuaded my uncle to stay and dine."

"How sorry I am," said Frank, imitating her tone, "that you did not take this opportunity."

Uncle Joshua appeared so feeble and short breathed, that Jane was not satisfied with her feeling toward him, nor exactly with her conduct, and therefore her conscience smote her.

"As it has turned out," said she, "I might have sent him home in the carriage, or persuaded him to stay and dine, and he would have recovered from his fatigue. I did, however, as I thought was best, and that is all we can do. We can only do as seems to us right for the present."

How many deceive themselves with this opiate! The indolent, the selfish, and the worldly, lay this flattering unction to their consciences—as if doing what seems to us right for the present did not require reflection, judgment, and often all the self-denying, as well as energetic qualities of our nature.

"I hope," said Frank, "you did not tell him I was going to relinquish my profession, and enter into the mercantile line?"

"No," said Jane, "I did not know that you seriously thought of it."

"If you had, I suppose, you would have told him."

"I don't think I should; but I really wish you would consult him."

A scornful laugh from Frank brought the color into Jane's cheeks.

"Consult uncle Joshua! that is a good one!" and he left the room.

The first thought that rose to Jane's mind was, "How Frank is altered."

That evening Jane was engaged at a large party. She was still young and handsome, and, surrounded by the gay and frivolous, she danced quadrilles and cotillions, and returned at one, without thinking any more of her own obsequies.

As they entered the door, on their return, one of the women met them, and told Frank there had been a message from uncle Joshua, requesting him to come immediately to see him, as he was very sick.

"Jane was alarmed. "His walk was too much for him, I am afraid," she exclaimed.

Frank looked at his watch. "Half past one! Do you think I had better go?"

"O, certainly. I will go with you."

"Nonsense! With that dress!"

Jane was resolute, and Frank ceased to oppose her. They drove through the unfashionable parts of the town, stopped at uncle Joshua's little green door, and knocked softly. A strange woman came to the door.

"How is my uncle?" said Jane.

"He is dead," said the woman in an indifferent tone.

They rushed in. It was true. The old man lay motionless—his features retaining the first benign expression of death. With what agony did Jane lean over him, and press with her parched lips his cold forehead!

"My more than uncle—my father!" she exclaimed, while torrents of tears fell from her eyes. Then recollecting the scene of the day before, she felt as if she was his murderer. "Tell me," said she, "how it all happened. Did he live to get home? Tell me the worst while I have power to hear it."

"My poor, dear uncle! But yesterday, I could have folded my arms around you, and you would have smiled upon me and loved me; but I was ungrateful and cold-hearted, and I let you go. O! that I could buy back those precious moments! that yesterday would again return!"

Frank sought to soothe her grief. But she constantly returned to his long walk, which a word of hers might have prevented.

They found, upon inquiry, that his death was without warning. He had returned home, and passed the afternoon as usual. In the evening, at about nine, he complained of a pain at his heart, and desired Dr. Fulton might be sent

for. Before the message could have reached him, his breath had departed.

"You see, Jane," said Frank, "that if I had been at home, it would have been too late."

"It is I, that am the cause of his death!" exclaimed Jane. "O, that I could recall yesterday!"

The suddenness of the death induced those around to think proper that an examination should be made. It was found that the disease was the *angina pectoris*.

"So you see, Jane," said Frank, who really wished to console her, "that his death was inevitable; and you may set your conscience at rest."

But what reasoning can stifle selfreproach? Jane would have given worlds, to have recalled the last few years of worldly engrossment and alienation toward her uncle. But now it was all to late. He was alike insensible to her indifference or her affection.

That sorrow which is excited *merely* by circumstances, soon passes away. There is a deep and holy grief, that raises and sublimates the character, after its bitterness is gone. It is health and strength to the mind. It were to be wished, that Jane's had been of this nature; but it was made up of sensation.

When uncle Joshua's will was opened, it was found that the little property he left was secured to Jane's children, with this clause; "At present, it does not appear that my beloved niece wants any part of it. But if, by any change of circumstances—and life is full of change—she should require assistance, she is to receive the annual income of the whole, quarterly, during her life." He had appointed as executor and guardian of his will, Samuel Watson, a respectable mechanic in his own walk of life.

"After all," said Frank, with an ironical air, "I don't see, Jane, but you turn out an heiress."

"My dear uncle," returned she, in a faltering voice, "has left us all he had. I am unworthy of his kindness."

"For heaven's sake, Jane, don't keep forever harping on that string. What could you have done more? You say you asked him to come and live with us."

"Yes; but now I feel how much more daily and constant attention would have been to him, than any such displays that I occasionally made.

I earnestly hope he did not perceive my neglect."

There are no lessons of kindness and good will that come so home to the heart, as those which are enforced by sudden death. Who has ever lost a beloved friend, that would not give worlds for one hour of the intercourse forever gone?—one hour to pour forth the swelling affection of the heart—to make atonement for errors and mistakes—to solicit forgiveness—to become perfect in selfsacrifice and disinterested devotion? This is one of the wise and evi-

dent uses of sudden death—that we may so live with our friends, that, come when and how it will, we may not add to the grievous loss, the selfreproach of unkindness or neglected duties.

Jane's heart was bleeding under a feeling of remorse. It wanted soothing and kindness; but Frank seemed vexed and out of humor.

"There could not," said he, "be anything more consistent with uncle Joshua's narrow views, than his last will and testament. To make such a man as Samuel Watson his executor, and trustee for my children!"

"He was his particular friend; and I have often heard my uncle say, he was "honesty and uprightness to the back bone," replied Jane.

"Yes; I know that was a chosen expression of the old gentleman's. However, thank fortune! I need have no association with him. If he had left the property to my care, who am the natural guardian of my children, I could have made something handsome of it by the time they wanted it; but he has so completely tied it up, that it will never get much beyond the paltry sum it is now."

Samuel Watson, the guardian and executor, was a man much resembling uncle Joshua, in the honest good sense of his character; but he was a husband and a father. His sympathies had been called forth by these strong ties, and by the faithful affection of an excellent wife. They had lived to bury all their children but one; and that one seemed to exist only as a link between this world and another. He had been, from infancy, an invalid. They had hung over him, with prayers and anguish, through many a year of sickness, spending upon him a watchfulness and anxiety that the other two children did not seem to demand; for they were strong in health and activity. His two brothers, braced together like horses, delighted to draw the little invalid, in his wicker-carriage, over the hills and valleys of Dorchester, where they then resided. A greater contrast could hardly have existed between the horses and the rider. They, full of health, bloom, and animal spirits, only checked by the feeble voice of Oliver, begging them not to go *quite* so fast; and when they slipped from the slight harness, and flew to his side, the contrast of his pale face and laboring breath, to their free and joyous respiration, was indeed a sad one. But years had passed away, and Oliver had lived to weep over the loss of his brothers—had lived to enforce the immutable truth, that God's ways are not like ours—to prove the imbecility of human deductions and conjecture. The blooming and beautiful had been called, in the dawn of life, and the invalid still lingered on. But that health, which had been denied to his material structure, seemed doubly bestowed on his mind. He was no longer the feeble object of his mother's solicitude. He was her friend—her counsellor. By degrees he obtained the influence of superior virtue over every one around him, and,



from his couch of sickness and pain, afforded a striking proof, that there is no situation in life, which may not show forth the goodness and power of the Creator. Such he considered the purpose of his prolonged existence—not to teach by active and energetic usefulness, for, alas! that was denied to him;—but by enduring with fortitude and submission, suffering and confinement; to endeavor by faith, prayer, and trust in God, to demonstrate that religion gives a power sufficient to support and cheer the soul, and to diffuse serenity in hopeless disease.

The expression of his countenance was bright, serene, and even, at times, joyous. It was only his emaciated frame, the clear and unearthly paleness of his complexion, that gave the idea of suffering. The parents, instead of communicating resignation, derived it from him; and though his cultivation and refinement were of a higher order than theirs, they felt its secret and holy influence. Such were the friends that uncle Joshua meant to secure to Jane and her children.

Mrs. Watson expressed her determination to call on Jane, as soon as it was proper—for she was of the *old school*—(one that often checks the best perpenisities of the heart;) which it would not be under a month or six weeks. Oliver thought otherwise. "Why not go to-day, or to-morrow? as if every one does not feel the blessing of heartfelt sympathy." But Mrs. Watson knew more of the forms of life, and weighed their different standing—and several weeks were suffered to pass. By this delay, she lost the opportunity of seeing Jane under the influence of a sorrow, which, for a time, at least, makes the heart better. But Frank had requested all their friends to come and cheer her up. And the *trio*—Mrs. Reed, Mrs. Hart, and Mrs. Bradish—that we have before alluded to, had certainly done their best, to wear away all the salutary and wholesome impressions of death. They had scarcely allowed her a moment for reflection—had urged the necessity of riding, walking, and "keeping up her spirits,"—till Jane had become again absorbed by the little petty cares of life, and could banish painful reflection without an effort.

[This story will be concluded in our next number.]

#### Beautiful Thoughts.

The same God, who molded out the sun and kindled the stars, watches the flight of the insect. He who balances the clouds, and hung the earth upon nothing, notices the fall of the sparrow. He who gave Saturn his two rings, and placed the moon, like a ball of silver, in the broad arch of heaven, gives the roseleaf its delicate tint, and made the distant sun to nourish the violet. And the same Being notices equally the praise of the cherubim and the prayers of the little child.

Waterston.

#### Life's Sunny Spots.

BY W. LEGGETT.

Though life's a dark and thorny path,  
Its goal the silent tomb,  
It yet some spots of sunshine hath,  
That smile amid the gloom.  
The friend who weal and woe partakes,  
Unchanged, whate'er his lot,  
Who kindly soothes the heart that aches,  
Is sure a sunny spot.

The wife who half our burden bears,  
And utters not a moan;  
Whose ready hand wipes off our tears,  
Unheeded all her own;  
Who treasures every kindly word,  
Each harsher one forgot,  
And carols blithely as a bird—  
She's too a sunny spot.

The child who lifts, at morn and eve,  
In prayer its tiny voice;  
Who grieves whene'er its parents grieve,  
And joys when they rejoice;  
In whose bright eye young genius glows,  
Whose heart, without a blot,  
Is fresh and pure as summer's rose—  
That child's a sunny spot.

There's yet upon life's weary road,  
One spot of brighter glow,  
Where sorrow half forgets its load,  
And tears no longer flow;  
Friendship may wither, love decline,  
Our child dishonor blot;  
But still undimmed that spot will shine—  
Religion lights that spot.

#### Cost of Ignorance--Value of Education.

"You will confer the greatest benefit on your city," says Epictetus, "not by raising the roofs, but by exalting the souls of your fellow-citizens; for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses."

I can conceive of no more degrading position for a human being to occupy, than that of independence in fortune and poverty of mind. An individual thus conditioned, is little above the mere animal; he has means for reaching the highest intellectual and spiritual attainments, and yet he is indifferent in regard to his mental advancement. He has houses and lands, rich liveries and costly adornings to attract the gaze of his fellows and tempt their admiration; he is courted and flattered by an ignorant world, and he feels himself great in his littleness. He little dreams that mind is the characteristic of man, and that a human being is only man in proportion to the development of his mind, the high conceptions formed of God and his stupendous Universe, and the happiness enjoyed in consequence of mental cultivation and patient study. We call the culprit degraded, but the rich man who lives in splendid ignorance is more so, because he has the means of ennobling himself, but applies them not; and, moreover, the vanities

that encompass him, are destructive in their influence upon his fellow men. His household is not a "household of faith," nor yet of inquiry, looking forward to a brighter destiny for Humanity, and upward to the Good and the Perfect. Has he a son or a daughter? Instead of being found in the library, reading the thoughts of the great, thinking of the wonderful things that fill heaven and earth, and enjoying that sweet communion of pure and cultivated minds, the one is generally found wasting both soul and body in folly, luxury and extravagance, and the other is occupied a large portion of her time in arranging her toilet, to attract the attention of the foolish. Some of the wealthy, though ignorant, have, notwithstanding, some conceptions of the dignity of human nature, and are solicitous for the intellectual and moral elevation of their children. But the mass of those who have the means of suitably disciplining their offspring, have no higher estimation of education than as a kind of highway to aristocracy or wealth. They educate them according to the business they are to pursue, not to make them great and good. Accordingly, money, in their view, is wasted, when expended in the good education of a farmer or mechanic. Such ought to be reminded of the reply of Aristippus to a father who wished him to educate his son, but complained of the price demanded, which was fifty drachmas. "Fifty drachmas!" exclaimed the father, "why that's enough to purchase a slave." "Indeed!" replied Aristippus, "buy him, then, and you will have two."

Ignorance, though got without price, is yet the most costly thing we have. It costs vastly more to support an ignorant than an educated people; so that in the matter of pecuniary economy alone, money invested in education is profitable stock. How shall we estimate the cost of ignorance? This requires a general survey of society. We may state some of the items of expenditure on account of ignorance, thus:

1. The expense of Law. This includes all the money paid to the Legal Profession, and in support of all our courts of justice. Every one can form some estimate of the amount of money which annually passes through the hands of our courts. We may safely say, that in the aggregate, the costs of litigation amount to one-half of the value of all property and money made the subject of dispute. May we not also safely say, that these costs are abundantly sufficient to pay the expense of the good education of every son and daughter in the land, provided our school system was properly organized?

But, is the question asked, how is education to save all this expense? The answer is readily made; it will place the people on a moral and intellectual eminence, where honesty and fair dealing will prevail, and where each will be magnanimous in his intercourse with his neighbor. To do this, education must be of that elevated kind which looks above all motives except

that of progress in goodness and wisdom. It must not be prostituted to selfish purposes. The constant prayer of every one in the pursuit of knowledge, should be for the true development of his manhood, the unfolding of his intellectual and spiritual nature, that he may occupy the lofty position for which God adapted the immortal mind. He who is educated thus, cannot fail to attain that moral purity which will place him above all dishonest and dishonorable actions.

It is true that many who are called well educated, are avaricious, fraudulent, and injurious members of society. But these are not well educated. The whole mind has not been harmoniously developed. Perhaps the intellect is disciplined, but the moral faculties are not. If they are men of science, and are not truly great, they have studied the works of God to little purpose. They have examined the externals of natural objects, but have neglected the internals. They have studied the materiality of objects, but have passed by in silent neglect the most important of all—their spirituality. For there is a meaning, and a powerful meaning, in every natural object, from the minutest atom, to the most sublime manifestation of Divine power; and this meaning is spiritual—religious—leading the mind of the student up toward the God of the Universe, and investing Him with infinite protection in all his attributes. The true scholar finds that the more he purifies his moral nature, the truer and more enlivening are his conceptions of the Creator, of the relations which Humanity sustains to Him, and of the beauty and sublimity of His works. Here, then, is a kind of education which rises above all the sectarian restraints for which the bigoted are quarreling, that gives expansion to the spirit, religion to the soul, and a constantly progressive elevation to the whole mind.

Again, the enormous expense of law, is the consequence of the vicious character of the people. Reform this character, and the expense is avoided. A true education must inevitably work this reform. If many whose intellects are disciplined, but whose moral faculties are neglected, are vicious, what must be the character of those whose whole mind is neglected? Many individuals whose education has disciplined their thoughts alone, are morally upright, because of the native strength of the moral faculties which are ever ready to prompt in the path of rectitude which the intellect points out. But multitudes act contrary to the highest good of themselves and the world, because of the inability of their reasoning faculties to demonstrate the right and point the way. How often do we hear the apology, "I did not think." Most of our criminal and vicious men do not think—are not aware of the real consequences of their misconduct. They do not understand vice and folly to be destructive of their own highest good. The poet understood this philosophy when he put into the mouth of an unfortunate being:

"Alas! It never was in my soul  
To play so ill a part;  
But evil is wrought by want of thought,  
As well as want of heart."

If, then, we would make the people moral, and save the expense of law, we must not only have a correct and thorough educational system, but all must be brought within the reach of its advantages. Give the people that moral character which will make them despise all wrong, and be as mindful of the interests of their fellows as they are for their own, and all our courts will be rendered useless, and the large, respectable, and talented class of lawyers can turn their attention to more congenial and useful pursuits.

Man is subject to law—mentally and physically. One of the laws is progress. Constant development is the duty and destiny of man. If he obey this law, his pathway of life will be pleasant, and he will feel a constant increase of purity and joy. But if he disobey it, the penalty, which is vice and unhappiness, will surely punish the disobedience. The world of man is weighed down by this violation of law, and the sooner the human family return to duty, the sooner will humanity be regenerated.

The administration of civil law and the legal profession, are founded on violations of natural law. The people will lie, cheat, steal, and otherwise maltreat one another, and they must pay the expenses of their own punishment.

2. The cost of ignorance is seen, secondly, in the enormous expenditures consequent upon disease.

Who will say that a man is doomed by nature to endure the pangs of sickness and the constant torture of ruined health? Can such a supposition be reconciled with that boundless benevolence seen in every object of the material world? Has God created the fowls of the air, clothed them with beautiful attire, filled their throats with the sweetest melody, and given them a constant fullness of joy while he has doomed man, the most wonderful and glorious manifestation of His creative energy, to pain and intolerable suffering? It cannot be—and those who otherwise conclude, can have but a faint conception of the character of the Most High. Has He spread out upon the earth the most inspiring scenery, clothed the plains and hills with glowing verdure, bearing upon a thousand branches the most delicious fruits, and planted all about us flowers of splendid hues which are all eminently calculated to minister to comfort and pleasure, and yet by sending poison through our veins, and racking our bodies with anguish, made them all but manifestations of his mockery and cruelty? The fruit hangs before our lips, and the diseased body is unfit to receive it; the flowers are spread out in gorgeous beauty before us, but the broken spirit is unable to enjoy them; mirth and pleasure seem to abound about us, but our pains prevent our participation in the general joyance. No, no—God

Omnipotent and All-benevolent is not the author of our troubles. We have called down all our woes upon our own heads. We have violated the laws of our being, and sickness, deformity and vice are the terrible penalties. Our ignorance of the laws of nature and the deplorable consequences of their violation, has involved us in most of the expense of the medical profession. We move along in ignorance and recklessness as long as the body can support our abuses, and then we call in the physician to mend our disordered systems and restore us to health. Ah! folly of follies! to remain in ignorance, shut out from the inner sanctuary of intellectual delight, pursuing that which satisfieth not and is a canker to the body, when, did we pursue our true calling, the study of ourselves, and the Universe of God, we should illuminate our pathway of life and live in a paradise of pleasure!

How much, we ask, would the numerous fees we pay to these physicians do toward giving to every one that mental development which his dignity and happiness demand! Many books have been written on economy; but a book is needed on the economy of education, a book that will arouse the world from its stupidity and lethargy on this subject, and make man appreciate himself as the son of the Eternal God.

3. The cost of ignorance is seen in the crimes and vices that fill the land.

All our penitentiaries, jails, asylums, and poor-houses, are standing witnesses of the profligacy and expense of ignorance. None will deny this who believe that God did not ordain crime, insanity and poverty, as the unavoidable afflictions of a portion of his children. For, if he did not decree their existence in spite of all that man can do, they must have come upon us in consequence of wrong action; but if he did decree them, man is not blamable for the most outrageous crimes that ever disturbed the quiet of man. No one will dare adopt this absurdity; consequently we must all agree that these evils are upon us as penalties for violations of law. Seeing that this is the fact, is it not astonishing that man should bring distress upon himself? No person should put his hand in the fire; why? because he knows the result of such an act, and dreads the pain. But he is daily doing that which is just as destructive to his happiness; why? because he is ignorant of the result, and is not aware of the pangs that will certainly rack his body. Ignorance, therefore, is the cause of all our afflictions, and to escape them we must be educated. Seeing, then, that the acquisition of knowledge and mental and physical development constitute the true business of their lives, on which hangs our highest good, is it not a matter of amazement that so little effort is put forth by the people to properly educate the rising generation? If Education were properly appreciated, it would be the great theme of conversation among the people. Neither the magnetic telegraph, nor any work



of human genius or power would ever occasion so much general interest as the question, how shall our youth be instructed? But as it is, a few who feel the importance of the subject, attempt to force it upon the attention of the people, and they complain of their importunities, and cowardly shrink from the attempt to promote universal emancipation from ignorance, wrong, and unhappiness.

4. The cost of ignorance is also seen in the many modes in which money is expended for that which absolutely injures us, or at least does us no good.

For argument on this point, we refer to the coffeehouses and dramshops that fill our cities and country. The excessive use of intoxicating drinks, not only blasts all our happiness and distresses those dependent upon us, but a moderate indulgence even is positively injurious. It sends throughout the system an unnatural heat, and disturbs that equilibrium of feeling which is essential to health, happiness, and long life. What we want, to banish this pernicious indulgence, and save the enormous expenditures it occasions, is, a more elevated conscientiousness—a higher moral tone. The person of the purest virtue would no more use that which either injures, or benefits him not, than he would defraud his neighbor, or stain his hands with crime. He knows he has no right to injure himself, to mar in the least, the glorious image in which he was created, and consequently he would religiously abstain from every act that would tend to this result. Neither would he expend his money for that which is useless, though he were as rich as Cræsus, because he mourns over the evils that afflict the world, and to their removal would be studiously apply his means. He would revolt at the thought of wasting money, while by a judicious application, he would alleviate the sorrows of a single individual.

But how can this exalted virtue be attained? Do you not admit the race to be susceptible of it? Has not every man the necessary faculties, which by development, would thus elevate him? He has, the Christian must admit, else he would not be held accountable—he has, the atheist, even, will admit, upon scrutinizing the conduct of even the basest being that exists. If man, then, possesses the capability, what is to regenerate his moral nature? Is it any thing short of a thorough education of his whole being? This is the only means—neither heaven nor earth knows any other, for it is the only agent which God has appointed to restore His children to that intellectual dignity and moral excellency from which he has fallen.

May not, then, all the expense of which we speak, be justly chargeable to ignorance? Besides, there are many other ways in which money is uselessly expended, that the reader can readily suggest to himself. How far would the cost of indulging our unnatural appetites and perverted

passions go toward properly educating every child in the land? If there were morality enough in the world, all this expenditure would be saved, and our surplus means devoted to the education and redemption of the race. But as these people now are, it is more agreeable to injure themselves (ignorantly it may be), than to unite in working a great good. Man, in his moral debasement, prefers destroying his own happiness rather than minister to that of another. We have thus glanced at some of the items of expenditure, in which our ignorance involves us. Is it not evident that it costs vastly more to support the ignorance of the people, than to give every son and daughter of the rising generation a thorough mental culture? Does not economy suggest much improvement in our practice in relation to this matter?

But all the deplorable consequences of deficient mental discipline, cannot be estimated in a pecuniary point of view alone. The loss to our pocket is a trifle—is nothing, compared with the eternal loss to our minds, our characters, our happiness.

We speak now to those who believe they have a deathless existence. You believe your spirits are destined to an eternity of life and happiness. Have you ever considered upon what your happiness in another world will depend? Do you, who possess a comfortable morality, and care little about your intellectual and spiritual elevation, expect to realize that joy, and occupy that sublime position which will be attained by the greatest minds of the age? Do you expect that what you call repentance and reconciliation, are to open to your vision the boundless fullness of the heavens? If so, you are reposing on a lamentable error; for God reveals himself only in proportion to the progress we make in the expansion of our Spiritual Nature. To accomplish this is the province of Education alone; that is, this is the only means that we can make use of to bring ourselves into harmony with God, and rise toward the good and the perfect. Repentance is a mere but invariable incident in our moral advancement, and he who truly lives, repents day by day, and more especially whenever a new truth is revealed to his understanding, and his moral sense charges him with having followed error. With such an one, reconciliation is the business of his whole life; it is not the matter of a moment, as is falsely and too generally believed; but is a perpetual work wrought out by the power of knowledge, and a constantly progressive mental discipline. You, therefore, who fancy yourselves reconciled, and deem the work accomplished, would profit by a sounder religious philosophy; that which represents the future life as a life of eternal progress for every soul, and assigns to every one, after death, a rank according to his greatness and goodness. This philosophy tells him that every wrong act, whether

ignorantly performed or not, is an eternal wrong to his soul, the consequences of which cannot by any effort be avoided; that every neglect of improvement is attended by an eternal diminution of happiness; that no reform can atone for the past, but all it can do is to turn us about and guard our conduct for the future. This will be indorsed by every one who concedes that vice is hurtful to the mind, and the exercise of virtue is beneficial. Simple neglect of our spiritual nature during a year, places it forever as far below the position it would occupy as the proper improvement of that year would have advanced it. If, instead of neglect, a year of wickedness be pursued, the mind is contracted—debased, and will enjoy through all eternity as much less than it would, as the year's disobedience diminished its capacity, and the year's neglect restrained its development.

It is, therefore, no trifling matter, for a human soul to be left in ignorance, for eternal interests are at stake. Our future position does not depend wholly upon the purity of our virtue; but with this, it depends upon the extent of our acquirements and the power of our minds. The practice of virtue has the same relation to our moral sentiments, as scientific investigations bear to our intellectual powers; both serve to increase mental power, that which raises us in the spiritual world.—*Herald of Truth.*

#### Ohio State Teachers' Association.

The first annual meeting of the Ohio State Teachers' Association, will be held in Columbus, on Wednesday, the 28th, and Thursday the 29th, of December next.

The first address will be given at 10 o'clock, on the first day of the session, by Hon. Samuel Galloway, President of the association.

Hon. R. P. Spaulding, and other gentlemen will address the association during the session.

Reports on various subjects will be presented to the association.

The following subjects will be discussed during the session.

1. Is it for the interests of Common Schools that provision should be made by the State for the education of teachers?
2. Would the interests of Common Schools be promoted in the state, by the appointment of state and county Superintendents of schools?
3. What plan of organization is best suited to the wants of the incorporated towns and cities of the state?

County Teachers' Associations are requested to send delegates to the meeting. Teachers and friends of education in Ohio, are invited to attend and participate in the discussion of the questions above named.

M. F. COWDERY.

Chairman Exec. Com. O. S. T. Association.  
Akron, Summit Co., O. October 20th, 1848.

## THE SCHOOL FRIEND.

CINCINNATI, DECEMBER 1, 1848.

## "Education—the Bulwark of Liberty."

M. HAZEN WHITE, EDITOR.

## Are you a subscriber to an Educational Periodical?

This question we would respectfully address to every teacher whose eye may rest on this paragraph, and, if possible, to every teacher in the United States. If you are not, is it not your duty to yourselves and pupils to become one?

The large majority of those engaged in the profession of teaching, must be, in a great measure, isolated from their brethren, and without the knowledge and benefit of that progress in the art of teaching which is taking place at the present day, unless they have access to some periodical devoted to this subject. It is unfortunately true, that most of the numerous political, literary, and even religious journals of the day, give little space or attention to the subject of primary education, or, more particularly, to the *business of teaching*. If the vast importance of popular education is ever fully realized by the people, there will be a change in this respect, and this will be a leading topic with all these classes of periodicals. At present, however, educational matter is confined almost entirely to the few periodicals entirely devoted to it.

We think it will be almost universally admitted that no teacher should at any time be satisfied with his attainments, either general or such as may be termed *professional*, that is, which are embraced in the *art of teaching*. In no way can he secure such effectual assistance to progress in this professional knowledge, as in the record of the experience and opinions of others, the results of experiments, and the various essays and facts which chiefly occupy the columns of educational journals. It is, in effect, in some measure annihilating space, and enabling him to consult and compare notes periodically with many of those most eminent in his profession in all quarters of the land. The cost of this facility is at the present day so trifling, that it needs no consideration. Is it not the *duty*, then, of every teacher to secure for himself regular access to some good educational paper?

It may be urged that this is a selfish appeal on our part—that our interest would lead us to advocate these views. Admit that this is so, and does it alter the *truth* in the case? Are arguments any less conclusive because they are advanced by interested parties?

But what we have said applies not alone to our own paper. All that we have contended for is that every teacher should be a subscriber to some good educational paper. We could name many such. In our own state the Ohio School Journal, and the Free School Clarion, merit this title in its fullest sense. Our readers must judge whether the School Friend is worthy of it or not.

We have not here pretended to state even a considerable portion of the reasons which, it seems to us, should render every teacher unwilling to be without an educational journal. We have taken but one and that a general view of the subject.

☞ We have received the first number of the South-Western School Journal, published monthly at Knoxville, by Messrs. Manally & Macintire.

We are happy to welcome this new educational paper. It makes a good appearance. We wish its editors the greatest success.

☞ "Grammatical difficulties" will receive attention in our next paper.

## The State must Educate.

The question is sometimes asked, why the state should provide schools for the education of the people? why the rich should be taxed to educate the poor? or, to vary the question still more, why those who have no children should be taxed for educational purposes? We have made this broad statement of the question, in order to meet the objections which are made to the principle upon which the common-school system in our country, is sustained—mutual contributions for the common good. Looking at this question from the point of view from which the individual does, who has no children to be educated, and who thinks he should not be compelled to aid in sustaining schools and diffusing the blessings of education, we would ask, whether one, who has no thieves in his family, or has never had his property stolen, should be taxed to support the police, courts of justice, jails, and penitentiaries? His dwelling or warehouse may be at the mercy of the burglar or incendiary at any moment. His own life may be in danger in the hands of the highwayman, and shall he do nothing for common protection? No rational man has any doubt upon this point. If we are protected in our person and property by society, we must cheerfully bear our part of the burden by paying for this protection. This point is so evident that we need not waste words in the discussion. But if we feel obliged by the common ties that bind society together, to expend large sums of money in punishing crime, in supporting jails and penitentiaries, are we not equally bound to contribute freely of our means to *prevent*, so far as we can, the commission of crime? Philanthropy—a common sympathy for our race—pity for suffering humanity, would suggest the latter as the wiser course.

It is certainly better to pay for the prevention of crime than for the punishment of it after it has been committed. And one or the other we shall be forced to do, so long as human nature remains what it is. An important question at once arises, CAN CRIME BE PREVENTED?

"Under the soundest and most vigorous system of education which we can now command, what proportion or per centage of all the children who are born, can be made useful and exemplary men, honest dealers, conscientious jurors, true witnesses, incorruptible voters or magistrates, good parents, good neighbors, good members of society? In other words, with our present knowledge of the art and science of education, and with such new fruit of experience as time may be expected to bear, what proportion or per centage of all children must be pronounced irreclaimable and irredeemable, notwithstanding the most vigorous educational efforts which, in the present state of society, can be put forth in their behalf; what proportion or per centage must become drunkards, profane swearers, detractors, vagabonds, rioters, cheats, thieves, aggressors upon the rights of property, of person, of reputation, or of life; or, in a single phrase, must be guilty of such omissions of right and commission of wrong, that it would have been better for community had they never been born?" Fortunately, we are not left in the dark respecting this point. Hon. Horace Mann, who has done so much to arouse and quicken general attention to the subject of education, has made a thorough investigation of this question, and given us the result in his eleventh report. Mr. Mann addressed circulars to several distinguished teachers, requesting their opinion upon the following question: "Should all our schools be kept by teachers of high intellectual and moral qualifications, and should all the children in the community be brought within these schools, for ten months in a year, from the age of four to sixteen years, then what proportion—what per centage—of such children as you have had under your care, could, in your opinion, be so educated and trained that their existence, on going out into the world, would be a benefit and not a detriment, an honor

and not a shame to society? Or, to state the question in a general form, if all children were brought within the salutary and auspicious influence I have supposed, what per centage of them should you pronounce to be irreclaimable and hopeless?"

One teacher gave his opinion, that EVERY child thus educated, would be an honorable and useful citizen. ALL agreed, "from their own experience and observation, and from their knowledge of human nature and facts, that under the circumstances NEARLY EVERY CHILD COULD BE SAVED AND MADE A BLESSING TO SOCIETY. No one stated the per centage less than ninety-five of the whole." We have great faith in the correctness of these conclusions. If they are correct, what a vast amount of productive power would be added to the present stock, and what a vast expenditure of money for the prosecution and punishment of criminals, would be saved, one half of which would be sufficient to educate all the children in the land. Does the objector doubt these conclusions? Let him consider that character is very much the result of circumstances—that a man is very much what *his home, his school*, and the society in which he has lived, have made him. Let him compare the cost of education, and the cost which results from crime, and he will find that education is cheaper than ignorance. England has saved the expense of schools, and the saving has cost her fifty millions of dollars in prisons, courts, penal colonies, and poor rates. In Scotland, one of the best educated countries in Europe, there are no poor rates, there are few beggars, while in England every eighth or ninth man is a pauper. Holland, Prussia, and the Pays de Vaud, the best educated nations of Europe, are, also, the most moral.

Statistics of penitentiaries, every where, show that the greatest proportion of criminals are either wholly or very imperfectly educated. The current expenses, last year, for the education of all the children in the State of Massachusetts, one of our most highly educated states, between the ages of four and sixteen, was \$3,14 on an average, for each child.

What is the expense of crime? The fine, costs, and expenses, included, of every drunken brawl brought before our police courts for prosecution—of every act of petty larceny—of every house robbery—of every incendiary fire that costs tens, hundreds, or thousands of dollars, and the offenders, as a general thing, are made no better, but rather, worse, by the present mode of treating them. This is but a portion of the expense which society is obliged to incur, and the losses it is compelled to sustain on account of crime. Look at the wholesale swindlings, bank failures, embezzlements of money, the private bankruptcies to defraud creditors, which are too common to occasion surprise, and we may have some idea of the *ECONOMY* of our present policy of expending vast sums in building prisons and houses of correction, and paying judges and jurors, witnesses, and prosecuting officers, compared with that more beneficent course of liberal education for the whole people. One thing is certain, we must pay either for education or the deficiency of it. The question which every man must settle with his own conscience is, whether he will pay his proportion to intelligent and well-qualified instructors, or to the overseers of the poor, sheriffs, and criminal courts.

## Work, Friends, Work.

Every season of the year has its peculiar duties. The various classes of business men have their particular season for hard work; the farmer, his seedtime and harvest; the merchant, his trade season; the lawyer, his court session; and the politician, his political campaign. The teacher, too, has his time for hard work. Every day has its duties, and we are morally bound to do something useful for ourselves or others; but there are *certain* times when *certain* things must be done, if done at



all. This is the season for the friends of education to rally. The day for hard work has again come for them, we mean the *favorable* hour. The great national election, which seems to take precedence of every thing else, when it occurs, is over; we have no wars or other exciting subjects to engross public attention; business is not so pressing in winter as at other seasons of the year; more active teachers are in the field; the season is particularly suited for evening meetings and discussions, for reading and investigation. In winter, too, our thoughts turn inward rather than to the outward world.

Let us work, then, friends; let every heart be enlisted and every hand ready. But what shall you do? The condition of the schools around you, will suggest many things to be done. Parents, take a peep into the schoolroom and see if it is warm and comfortable; if not, make it so at once. See that you have a teacher qualified to instruct your children; see that your children are prompt at school; encourage them to take home their books, that they may study a portion of the time with you; converse with them about their lessons; ask them questions; help them occasionally; get them interested in their schools and studies; ascertain about their conduct at school; invite the teacher to your house and become personally acquainted with him; converse with him freely, and cheer him on, and we assure you, from experience, the school will prove a double benefit to your children. Next, talk with your neighbors; speak an earnest word in their ears; let them know that you are a friend of education. Do not sit down and quiet your minds with the old flimsy excuse, that "I can do nothing, I have no influence."

"An earnest word is, a deed"—talk, first with one, then with another of your neighbors; they may be favorable to the cause, but not particularly interested; your friendly conversations together, may warm up your hearts into fervent action. Present facts and statistics; explain your reasons for good schools; show the importance of good education and right training of youth; point out the relation of ignorance to crime, of education to wealth, of knowledge to happiness; compare the condition of schools around you with that of the best in the country; see what they have that you have not.

Teachers, we urge upon you the peculiar propriety of your being interested in the diffusion of educational information; of taking an active part in building up good schools. Mingle with your patrons freely and frequently; talk with them as we have urged parents to do with one another. They will listen to words fitly spoken. And what prouder monument can you raise, than to erect, or assist in erecting, fit temples where *MIND, immortal mind*, may be truly and harmoniously developed and trained, not only for the duties of this life, but the exalted happiness of heaven?

Teachers, have familiar meetings among yourselves where you can; assist each other and form plans for the general good. Explain to each other your methods of overcoming difficulties. A few suggestions from one teacher, may be of infinite service to another. Make some home preparation for your school; communicate to your pupils something interesting respecting every study, which they cannot find in their textbooks; give them familiar illustrations; get up some evening exercise, such as speaking and spelling schools; introduce other exercises which will engage the attention of your pupils, and you will find your school pleasanter than you have found it before. All these things require work, but they help the school ONWARD, and UPWARD, and awaken a good spirit, not only among the pupils, but among the parents.

School officers and directors, by virtue of your office, you can do much to assist teachers and parents. We urge you to take the lead; call public meetings in your district, and discuss the subject; press upon the district to do all it can to improve the school this year; strike a good blow now, and you will be ready to do more an-

other year. Procure a good lecturer, if one can be found; or, as a substitute, get some good practical educational addresses and have them read publicly. These are some of the ways in which all can work with effect. Manifest a hearty good will, and the means of improvement will be suggested to you.

Do you say, we want information, we want facts and statistics, but do not know where to find them? APPLY TO THE SCHOOL FRIEND—ask for information upon any subject relating to education, and we will furnish it. We are ready to work, and will help you.

#### Books on Education.

School officers, teachers and parents frequently feel the want of good works on Education, without knowing how to make a selection, being unacquainted with those which treat upon the subject. We furnish, below, a list of some very valuable books, which will be useful to practical educators. Teachers, in particular, will find them of great service, in their profession.

The School and School Master, by A. Potter. Price \$1.00.

Theory and Practice of Teaching, by David D. Page. Price \$1.25.

The Teacher's Manual, by Thomas H. Palmer. Price 75 cents.

The Teacher Taught, by Emerson Davis. Price 37 cents.

Slate and Blackboard Exercises, by W. A. Alcott. Price 75 cents.

Hints and Methods for the use of Teachers. Price 25 cents.

Confessions of a School Master, by W. A. Alcott. Price 50 cents.

Abbott's Teacher. Price 75 cents.

Theory of Teaching, with a few practical illustrations by a Teacher—E. P. Peabody.

Teachers' Institute, by W. B. Fowle.

Lectures on Education, by Horace Mann. Price \$1.00.

The School Teacher's Manual, by H. Dunn. Price 50 cents.

Corporal Punishment, by Lyman Cobb.

School keeping, by an experienced Teacher.

District School, by J. Orville Taylor.

Exercises for the Senses.

Lessons on Objects.

Lessons on Shells.

Model Lessons for Infant school Teachers.

Practical Education, by Maria Edgeworth.

Spiritual Culture, by R. C. Waterston.

School Architecture, by H. Barnard.

#### On Teaching Arithmetic.—No. 19.

BY JOSEPH RAY, M. D.

Professor of Mathematics in Woodward College.

#### DIVISION OF COMPOUND NUMBERS.

Division of compound numbers involves two distinct operations. These are, 1st. *To find how often one compound number is contained in another of the same kind.* 2d. *To divide a compound number into a given number of equal parts.* Thus, as an example of the first operation, it may be required to find how often 2 bushels 3 pecks and 5 quarts are contained in 14 bushels 2 pecks 1 quart.

Questions of this class are solved by reducing both divisor and dividend to the same denomination, and then performing the operation. Thus in the above question, we find the divisor is 93

quarts, the dividend 465 quarts, and the quotient 5. As examples of this class involve reduction, they are generally inserted under the head of examples in reduction of compound numbers.

The second operation, or the division of a compound number into a given number of equal parts, is what is generally understood by compound division. In explaining the process, care should be taken to point out to the learner the analogy which exists between division of compound numbers and division of simple numbers.

For this purpose let it be required to divide 4 bushels 2 pecks 6 quarts into 6 equal parts; and also to find how often 6 is contained in 426.

bu. pks. qts. Since 6 is not contained in 6) 4 2 6 4, that is, since one-sixth of 4

bushels is less than 1 bushel, 3 1 we reduce the 4 bushels to pecks by multiplying by 4, because 4 pecks make a bushel, and to the product, 16, add 2, the number of pecks, in the next lower order. These make 18 pecks in the order of pecks, of which, one sixth is 3 pecks, which we write in the order of pecks. Lastly, one-sixth of 6 quarts is 1 quart, which we write in the order of quarts, and the division is completed.

6) 426 In dividing 426 by 6, we find that — 6 is not contained in 4 (hundreds), we

71 then reduce them to tens, by multiplying by 10, because 10 tens make a hundred, and to the product, 40 tens, add 2, the number in the order of tens. These make 42 tens, which being divided by 6, the quotient is 7 tens, which we write in the order of tens. Lastly, 6 is contained in 6 units 1 (unit) time, which we write in the order of units, and the work is completed.

The same principle may be illustrated more fully by taking two examples and exhibiting the process by long division.

The next article will be devoted to the consideration of factoring, as preliminary to the study of fractions.

#### Solutions to the Arithmetical Questions

IN THE SEPTEMBER NUMBER OF THE SCHOOL FRIEND.

QUESTION FIRST. BY S. W. DICKENSON.—It is required to divide 100 into two such parts, that the quotient of the greater divided by the less shall be 37.

SOLUTION. BY WM. H. LEONARD.—Since the greater divided by the less is equal to 37, therefore the greater is 37 times the less, and both together are equal to 38 times the less. But both together are equal to 100, therefore 100 is equal to 38 times the less, and consequently, 100 divided by 38 is equal to the less, that is, the less equal  $\frac{100}{38} = 2\frac{1}{19}$ , and the greater is equal to 37 times the less, equal to  $2\frac{1}{19} \times 37 = 97\frac{7}{19}$ . Answer,  $2\frac{1}{19}$  and  $97\frac{7}{19}$ .

QUESTION SECOND. BY REASON BAKER.—A parent dying left an estate of \$13,000 to be divided among his three sons, aged 7, 13, and 19 years respectively, and in his will directed that it

should be divided in such a manner that each one's share being placed at compound interest, at 7 per cent, until he arrived at the age of 21 years, should be the same amount. Required the share of each.

**SOLUTION.** BY E. C. ALLEN, MATSVILLE ACADEMY.—The shares are to draw compound interest for 14, 8, and 2 years respectively. The present worth of \$1 at compound discount for these respective periods will be \$.387817, \$.582011, and \$.873438, whose sum, \$1.843266, bears the same ratio to these three numbers respectively which \$13,000 does to the three parts sought, viz: Answer, \$2735.17, \$4104.75, and \$6160.09.

#### Mathematical Question by Nemo

IN THE OCTOBER NUMBER OF THE SCHOOL FRIEND.

There are two vessels, A and B, each containing a mixture of water and wine, A in the ratio of 3 to 2, B in the ratio of 7 to 3. What quantity must be taken from each in order to form a third mixture, which shall contain 5 gallons of water and 11 of wine.

**NOTE.**—In publishing this question we ought to have stated that Nemo is an Englishman, and that he expresses ratio in a manner just the reverse of that to which we are accustomed in this country; that is, by the ratio of 3 to 2 he means  $1\frac{1}{2}$ , whereas, by the method now most generally used in the United States, the ratio of 3 to 2 is called  $\frac{3}{2}$ .

**SOLUTION.** BY R. W. MCFARLAND.—Let  $x$ =gallons from A, and  $y$ =gallons from B. Then by the question,

$$\frac{2x}{5} + \frac{3y}{10} = 5 \quad (1)$$

$$x + y = 16 \quad (2).$$

From which, by eliminating, we readily find  $x=2$  and  $y=14$ .

The question was solved in a similar manner by Silas Stout. A neat solution by alligation was furnished by Joel E. Hendricks.

#### Mathematical Question

FOR THE DECEMBER NO. OF THE SCHOOL FRIEND.

BY GALLIENSIS.—A dog after running 143 rods in pursuit of a hare, which started 46 rods before him, saw the hare take a new direction at right angles to his former course, and accordingly took such a new course himself as to meet the hare without having to deviate from it. Find the whole distance the dog had to run, supposing him to have gone 13 rods while the hare went 12.

**TO CORRESPONDENTS.**—The following question is proposed by A: A and B agree to build 100 rods of stone wall. A receives 75 cents per rod, and B \$1.25. When the wall is finished each man receives \$50; how many rods does each man build?

A question similar to this was commented on in a preceding number of the School Friend; only a few words, therefore, will be given to this. The question presents incompatible conditions, and is therefore not worthy of consideration. Such problems are properly designated *false* questions, and never *originate* with persons who properly understand the relations of numbers.

Mr. Horace M. Bunnell proposes the following: If a cannonball be projected forward from the prow of a

ship sailing with the velocity of a cannonball, with what velocity will it move. Mr. B. proceeds to show that it will move with double the velocity of the ship. His conclusion is undoubtedly correct. As the principle is explained in most elementary treatises on natural philosophy, we do not deem it necessary to propose the problem to our readers.

For the School Friend.

#### Clark County Teachers' Association.

The Third annual Meeting of the Clark County Teachers' Association, will convene in the Lyceum Hall, in Springfield, on Saturday, January the 6th, 1849, at 10 o'clock A. M.

An address from an experienced Teacher may be expected, on the occasion.

MERIL MEAD,

Cor. Sec. Clark Co. T. Association.

#### Diversity of Schoolbooks.

No evil connected with the present condition of our Schools calls so loudly for immediate correction as this. It is a subject of earnest and continual complaint on the part both of parents and teachers, and it seems to prevail throughout the whole country. In Massachusetts, it has been remedied, in part, but it is still prevalent in some parts of the State, and most mischievous in its effects. In Connecticut, according to the reports made to the Superintendent, in 1846, and corrected by the returns of 1848, it appears that there are upward of two hundred and ninety-five different textbooks used in the several studies pursued in the Common Schools, viz: thirteen in spelling, one hundred and seven in reading, thirty-five in arithmetic, twenty in geography, twenty-one in history, sixteen in grammar, seven in natural philosophy, and forty-six in other branches. This subject has occupied a prominent place in the reports of the special visitors in New York; in 1839, hardly a return was made, in which the multiplicity of Schoolbooks was not presented as an intolerable grievance, which, they say, must be removed before teachers can do their duty, or scholars make proper proficiency.

Complaints, such as these, everywhere greeted the ear of the visitor: "My time," says one teacher, "and the time of my pupils is half wasted; my patience is put to the severest trials; my scholars are not advancing from the simple want of UNIFORM CLASSBOOKS." From the report of the town of Avon: "Our schools suffer much, also, from the want of a UNIFORMITY in books. In all our visits, we seldom found more than three scholars to read in a class, for the want of corresponding books. The same difficulties exist relative to grammar, geography, arithmetic," etc. From the town of Peru: "We find a great deficiency in the kind of books, and the number of them; generally from five to ten different kinds of reading books in one school—no two schools using the same books." Under such a state of things, CLASSIFICATION, however desirable, has been found impracticable

for two reasons: 1st. Parents object, one to this, another to that study. "My child," says one, "must learn nothing but cyphering and writing." "Mine," says another, "must not learn grammar." 2d. As to books. "Parents will not get them," say the teachers. "Every teacher must have new books," say the parents. In some cases, two or three systems are taught in the same school, for one or both of these reasons: The evils of such a system are obvious. It tends, in the first place, to multiply classes to such an extent, that the whole time of the teacher is frittered away in listening to hurried recitations. No opportunity is allowed for explanations and illustrations, nor any for awakening and disciplining the mind of the pupil by searching and skillful examination, which will reveal the true amount of his knowledge, and the process by which he acquires it. The pupil's efforts are soon reduced to the mere act of remembering, and the teacher's to that of hearing him repeat by rote. 3d. It operates oppressively on the teacher, if he purchases all the different textbooks which he may be called to teach in different schools, and if he does not purchase them, he is unable to prepare himself on the different lessons, before he hears them recited. 4th. It prevents the introduction of the system of *simultaneous* recitation, which has been found so beneficial in other countries, and in some parts of our own. 5th. The stimulating effect which a large class exerts upon each member of it, not only when reciting, but also when studying, by reminding him constantly, that many besides himself are engaged, at the same time, on the same lesson, and that he will soon be required to appear in their presence, and to be measured by as well as with them; all this is lost where classes are so subdivided. 6th. It adds seriously to the cost of education, not only as it protracts the period required to make a child master of a study, but also as it increases the expense for textbooks. Instead of being worn out, they are soon cast aside to make way for new ones. A great variety of textbooks, upon one subject, in the same school, is acknowledged by all to be one of the greatest evils which afflict our schools, and a serious impediment to the general progress of the pupils.

A constant change of teachers has done much to prevent uniformity of books in the same school. The success of a school depends very much upon its CLASSIFICATION. There should be as few classes as possible, that the teacher may concentrate his energy. He must act upon the greatest number at once. By such an arrangement, each pupil will receive more time than he could by separate instruction. The teacher's good judgment must dictate how many he can instruct profitably, in the same class. Much depends upon the age and advancement of the pupils. But without uniformity of books upon the same subject, proper classification is impossible. It is



absurd to think of it; and a teacher under such a state of things, must either submit to the *drudgery* of slavery, or take a bold, independent stand, prepare himself faithfully upon the subjects he is to teach, and then, with slates and pencils, pens and paper, or what is better for his pupils, a good blackboard, TEACH, making the books a secondary matter.

This evil being manifest, the question at once arises, how shall it be remedied? Shall a Board of Education, appointed by the Legislature, prescribe what books shall, or shall not, be used throughout the State or County? Or, shall the subject be left altogether to such committees as each town, city, or district, may appoint? Shall we aim at general uniformity, throughout the State or County, or limit it to a single city, town, or district?

Uniformity of books, upon the same subject, in the same school, should always be insisted upon. In large towns, cities, and villages, where the people are changing from one part of the town to the other, UNIFORMITY should be strictly adhered to.

The question of uniformity of textbooks throughout the State, to be regulated by a Central Board of Education, we reserve for future discussion. Let parents be ready to meet the improvements of the age, but let them, let teachers and school committees, use the proper degree of deliberation and caution in selecting the best books, and changing them when there is a great and obvious improvement, and this difficulty will in a great measure disappear.

We are indebted, principally, to discussions in "THE SCHOOL AND THE SCHOOLMASTER," and the "Connecticut School Manual," for this article.

#### Wonderful Discovery.

Dr. Sylvester, an eminent chemist, has discovered a mode of hardening the human body to the consistency of stone or marble. His specimens have excited great astonishment. One was the head of a lady, with the hair parted and dressed, retaining flexible properties and colors, although the surface from which it sprung resembled stone—somewhat like a wax model; the tongue was petrified, as though it had never uttered a sound. The petrifying process is said to be simple and cheap. A bouquet of choice flowers, the juice first extracted by pneumatic process, preserved their natural colors, but were as hard and rigid as if carved from marble.

*Student & Young Tutor.*

☞ If this generation does its duty, the cause of constitutional freedom is safe. If we fail, not only do we defraud our children of the inheritance which we received from our fathers, but we blast the hopes of the friends of liberty throughout our continent, throughout Europe, throughout the world, to the end of time.

*Edward Everett.*

#### The Talisman.

BY WM. C. RICHARDS.

This motto I give to the young and the old—  
More precious, by far, than a treasure of gold,  
'T will prove to its owner a talisman rare,  
More potent than magic—'t is "Never Despair!"

No, never despair! whatso'er be thy lot,  
If fortune's gay sunshine illumine it not;  
'Mid its gloom, and despite its dark burden of care,  
If thou canst not be cheerful, yet "Never Despair!"

Oh! what if the sailor a coward should be,  
When the tempest comes down, in its wrath, on the sea,—

And the mad billows leap like wild beasts from their lair,

To make him their prey if he yield to Despair?

But see him amid the fierce strife of the waves,  
When around his frail vessel the stormdemon raves,  
How he rouses his soul up to do and to dare;  
And while there is life left—will "Never Despair!"

Thou, too, art a sailor, and Time is the sea,  
And life the frail vessel that upholdeth thee;  
Fierce storms of misfortune will fall to thy share,  
But like thy bold prototype—"Never Despair!"

Let not the wild tempest thy spirit affright,  
Shrink not from the storm though it come in its might,

Be watchful, be ready, for shipwreck prepare,  
Keep an eye on the lifeboat, but "Never Despair!"

#### Sphere of Human Influence.

BY THE REV. THOMAS HILL.

Charles Babbage, in his "Ninth Bridgewater Treatise," has a chapter concerning the permanent impression of our words upon the air,—a chapter which none have ever read without a thrill of mingled admiration and fear; and which closes with an eloquence that is worthy the lips of an orator, though coming from a mathematician's pen.

Would that Babbage had touched, in his fragmentary treatise, upon some of the inferences which may be drawn from the Newtonian law of gravity, inferences which would probably have been as new to most of his readers, as those which he, with so much acuteness, draws from the law of the equality of action and reaction.

The motion of which Babbage speaks, in the chapter to which we refer, is undulatory, communicated by impulse, and requiring time for its transmission; and the startling result of his reasoning comes from the never-dying character of the motion, keeping forever a record of our words in the atmosphere itself; always audible to a finer sense than ours; reserved against the day of account, when perchance our own ears may be quickened to hear our own words ringing in the air.

But motion is not only enduring through all time, it is simultaneous throughout all space. The apple that falls from the tree is met by the earth; not half way, but at a distance fitly proportioned to their respective masses. The moon

follows the movement of the earth with instant obedience, and the sun with prompt humility bends his course to theirs. The sister planets with their moons are moved by sympathy with the earth, and the stars and most distant clusters of the universe obey the leading of the sun. Thus, throughout all the fields of space, wherever stars or suns are scattered, they move for the falling apple's sake. Nor is the motion slowly taken up. The moon waits for no tardy moving impulse from the earth, but instantly obeys. The speed of light which reaches the sun in a few minutes, would be too slow to compare with this. Electricity itself, coursing round the earth a thousand times an hour, can give us no conception of the perfectly simultaneous motions of gravity. There are stars visible to the telescopic eye, whose light has been ages on its swift-winged course before it reached this distant part of space, but they move in instant accordance with the falling fruit.

True it is, that our senses refuse to bear witness to any motion other than the apple's fall, and our fingers tire if we attempt to untie the long list of figures, which our Arabic notation requires to express the movement thereby given to the sun. Yet that motion can be proved to exist, and the algebraist's formula can represent its quantity. The position of every particle of matter at every instant of time, past, present, or to come, has been written in one short sentence which any man can read. And as each man can understand more or less of this formula of motion, according to his ability and his acquaintance with mathematical learning, so we may conceive of intelligent beings, whose faculties are very far short of infinite perfection, who can read, in that sentence, the motions not only of the sun, but of all bodies which our senses reveal to us. Nay, if the mind of Newton has advanced in power since he entered heaven with a speed at all proportioned to his intellectual growth on earth, perhaps even he could now with great ease assign to every star in the wide universe of God the motion, which it received from the fall of that apple which led him to his immortal discoveries.

Every moving thing on the earth, from the least to the greatest, is accompanied in its motion by all the heavenly spheres. The rolling planets influence each other on their path, and each is influenced by the changes on its surface. The starry systems, wheeling round their unknown center, move in harmony with each other's courses, and each is moved by the planets which accompany it in its mighty dance. Thus does this law of motion bind all material bodies in one well-balanced system wherein not one particle can move, but all the uncounted series of worlds and suns must simultaneously move with it.

Thus may every deed on earth be instantly known in the farthest star, whose light, travel-

ling with almost unbounded speed since creation's dawn, has not yet reached our eyes. It only needs, in that star, a sense quick enough to perceive the motion, infinitely too small for human sense, and an analysis far reaching enough to trace that motion to its cause. The cloud of witnesses that ever encompass this arena of our mortal life, may need no near approach to earthly scenes, that they may scan our conduct. As they journey from star to star and roam through the unlimited glories of creation, they may read in the motions of the heavens about them the ever faithful report of the deeds of men.

This sympathetic movement of the planets, like the mechanical impulse given by our words to the air, is ever during.

The astronomer from the present motion of the comet learns all its former path, traces it back on its long round of many years, shows you when and where it was disturbed in its course by planets, and points out to you the altered movement which it assumed from the interference of bodies unknown by any other means to human science. He needs only a more subtle analysis and a wider grasp of mind to do for the planets and the stars what he has done for the comet. Nay, it were a task easily done by a spirit less than infinite, to read in the present motion of any one star the past motions of every star in the universe, and thus of every planet that wheels round those stars, and of every moving thing upon those planets.

Thus considered, how strange a record does the star-gemmed vesture of the night present! There, in the seemingly fixed order of those blazing sapphires, is a living dance, in whose track is written the record of all the motions that ever man or nature made. Had we the skill to read it, we should there find written every deed of kindness, every deed of guilt, together with the fall of the landslide, the play of the fountain, the sporting of the lamb, and the waving of the grass. Nay, when we behold the superhuman powers of calculation exhibited sometimes by sickly children long before they reach man's age, may we not believe that man, when hereafter freed from the load of this mortal clay, may be able, in the movement of the planets or the sun, to read the errors of his own past life?

Thou who hast raised thy hand to do a deed of wickedness, stay thine arm! The universe will be witness of thine act, and bear an everlasting testimony against thee; for every star in the remotest heavens will move when thy hand moves, and all the tearful prayers thy soul can utter will never restore those moving orbs to the path from which thy deed has drawn them.

*Common School Jour.*

#### Mental and Moral Culture.

It seems to be generally conceded that the moral nature of man requires as much cultivation as the intellectual, to insure a virtuous and useful

exercise of its qualities. To improve the intellect, then, and leave the heart uncultivated, is but to increase the capabilities of a depraved being to work evil, and still farther to debase himself and injure his fellow men. The records of the past abound with instances of intellectual monsters, whose talents were only employed in injury to their species—whose lives were spent in desolating the earth, and sowing the seeds of anarchy and confusion.

A system of instruction, to be a blessing instead of an evil, must recognize the code of Revelation as an essential portion of human education. The virtues of the Bible, and the letters of the alphabet, must be impressed together upon the tender nature of the child. While it imbibes the wisdom of the serpent, it should also learn the harmlessness of the dove. The ethics of the inspired Book should be as systematically and thoroughly taught in every school as reading, writing, geography, and arithmetic. Such an education will give to the world good as well as great men, and while it supports the State with the pillars of intelligence, will give it its other indispensable foundation, the *virtue* of the people.

Hand in hand with such a system of education, should go that HOME TEACHING which the MOTHER alone can give—those words of goodness and heaven-derived monition, whispered over the cradle, breathed in the morning and evening prayer, exemplified in the daily life, which the child cannot forget if he would, he remembers in the dustiest path of after life, and which rise, with the freshness of yesterday, before his dying eyes. If there is a spot upon earth where man is best fitted for his earthly and eternal destiny, and where angelic intelligence, watching with eager interests the development of an order of beings but little lower than themselves, delight to linger, it is not in the schools of Science, not alone in the sacred temples of Religion, but at the holy altar of a well-ordered Home, where the Priestess brings her children to minister by her side, and teaches them to offer up daily sacrifices of evil passions, selfish propensities, and wayward humors, upon a shrine consecrated to Benevolence, Generosity, Humility, Forgiveness, Truth—in one word, to God.

American Mothers! Have you not in your own history a noble exemplar? Have you not *Mary, the Mother of Washington*? Take, for your model, her in whose eyes Knowledge was but the handmaid of Virtue, and no future poet, commemorating the praise of our immortal patriot, need exclaim, in his despair—

"Has earth no more  
Such seeds within her breast?"

*Student & Young Tutor.*

☞ The life of man is in reality one continued education, the end of which is to make himself perfect.—*Degerando.*

#### John Ledyard.

Perhaps the world never afforded a more wonderful combination of enterprise, perseverance, and resolution, than our countryman, Ledyard.

"In his boyhood, he rambled among the Indians, on our frontiers; he was the first to descend Connecticut river in a canoe, and in one which was constructed by his own hands, and managed by himself alone; he studied law and divinity; he enlisted as a soldier at Gibraltar; he went round the world with Captain Cook; he projected the first trading voyage to the North West Coast; he was intimate with Robert Morris in Philadelphia, with Paul Jones in Paris, with Sir Robert Banks in London, and Professor Pallas in Petersburg; he was the friend and correspondent of Jefferson and La Fayette; he was one season in New York, the next in Spain and France, the next in Siberia, and the next under the pyramids of Egypt; he was the first to open the field of African Discovery, and there extinguished the enthusiasm and love of adventure, which he could only relinquish with life itself."

He was a great pedestrian, and in his own language, "trampled half the globe beneath his feet." He once traveled through the greater part of Europe on foot, and scarcely had he entered London, on his return, when he heard that a company had been formed for the purpose of penetrating into the interior of Africa; but that they could find no traveler willing to undertake the dangerous enterprise. With his usual promptness and energy, he waited on the gentlemen, told his name, and offered his services.

"You are exactly the man we want, Mr. Ledyard," said they; "but," glancing at his dusty clothes, and his face flushed with exertion, "we are sorry you have so lately returned from a fatiguing journey. Our vessels have long since been ready to sail."

"They shall not wait for me," replied Ledyard.

He caught a hasty supper, went on board that night, received all necessary directions, and was actually ready to leave the harbor at early sunrise.

*Student & Young Tutor.*

#### Blessed are the Peace Makers.

##### A TRUE STORY.

In 1698 there were, in what is now the State of Pennsylvania, some fertile lands, which William Penn ascertained were not included in his first purchase. As he was very desirous to obtain these lands, he offered to buy them of the Indians. They said they had no wish to part with the spot where their fathers were buried; but to please him, they would sell a portion of the territory. The bargain was, that Penn should have as many acres as a young man could travel round in one day. This proposal came from the Indians; yet when it had been tried they were greatly dissatisfied; for the young Englishman walked much faster and farther than they anticipated. Penn observed their discontent, and



asked the cause. "The walker cheated us, said the Indians. "Ah, how can that be," said Penn; "did you not choose yourselves to have the land measured thus?" "True," replied the Indians, "but white brother make a big walk!" Some of Penn's company said the bargain was a fair one, and the Indians ought to be compelled to abide by it. "Compelled!" exclaimed Penn; "how can you compel them without bloodshed,—without murder?" Then turning, with a smile, to the Indians, he said, "well brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you?" They liked this treatment; and named the quantity of cloth, fish-hooks, etc. with which they would be content. This was given at once, and the Indians went away with bright faces. Penn, after they were gone, turned to his friends and said, "O, how sweet and cheap a thing is charity. How wrong it would have been to fight and kill those poor natives for a little piece of land!" The untamed savages became warm friends of the poor Quaker; and when his colony suffered for the want of food, they cheerfully came forward and assisted the white men with the fruits of their labor and hunting.—*Child's Friend.*

## ABSTRACT OF THE METEOROLOGICAL REGISTER,

KEPT AT

Woodward College, Cincinnati,

Lat. 39 deg. 6 minutes N.; Long. 84 deg. 27 minutes W.  
150 feet above Low Water Mark in the Ohio.

BY JOSEPH RAY, M. D.

October, 1848.

| M. | Fahrenheit Therm. |      |         | Barom. | Wind. |       |        | Weather. | Clearness of Sky. | Rain. |
|----|-------------------|------|---------|--------|-------|-------|--------|----------|-------------------|-------|
|    | Min.              | Max. | Mean.   |        | A. M. | P. M. | Force. |          |                   |       |
| 1  | 49.55             | 53.2 | 29.207  |        | n e   | n e   | 1      | cloudy   | 6                 | 1.16  |
| 2  | 54.67             | 58.5 | .112    |        | s s   | s     | 1      | var'ble  | 1                 | .22   |
| 3  | 53.67             | 58.5 | .449    |        | s w   | s w   | 1      | do       | 1                 |       |
| 4  | 50.70             | 59.0 | .494    |        | s w   | s w   | 1      | do       | 2                 |       |
| 5  | 50.68             | 56.3 | .527    |        | west  | west  | 1      | fair     | 9                 |       |
| 6  | 48.71             | 58.2 | .509    |        | n w   | n w   | 1      | do       | 9                 |       |
| 7  | 51.72             | 61.0 | .536    |        | w     | w     | 1      | do       | 9                 |       |
| 8  | 52.66             | 56.5 | .591    |        | n     | n     | 1      | do       | 5                 |       |
| 9  | 46.68             | 54.7 | .448    |        | do    | do    | 1      | do       | 9                 |       |
| 10 | 46.75             | 59.5 | .405    |        | west  | w     | 1      | var'ble  | 5                 |       |
| 11 | 47.67             | 52.8 | .484    |        | e     | e     | 1      | clear    | 10                |       |
| 12 | 40.67             | 52.2 | .423    |        | do    | do    | 1      | fair     | 9                 |       |
| 13 | 41.63             | 51.7 | .260    |        | n e   | n e   | 1      | clear    | 10                |       |
| 14 | 43.67             | 53.8 | .275    |        | do    | do    | 1      | fair     | 9                 |       |
| 15 | 44.70             | 59.8 | .224    |        | n w   | w     | 2      | var'ble  | 4                 | .36   |
| 16 | 57.68             | 60.5 | .28.905 |        | s w   | s w   | 3      | cloudy   | 1                 | .57   |
| 17 | 46.51             | 46.7 | .29.274 |        | west  | west  | 2      | var'ble  | 3                 | .02   |
| 18 | 36.51             | 45.8 | .314    |        | n w   | n w   | 2      | do       | 3                 |       |
| 19 | 44.46             | 44.7 | .28.986 |        | west  | west  | 2      | cloudy   | 0                 | .14   |
| 20 | 42.55             | 46.5 | .29.150 |        | do    | do    | 1      | var'ble  | 5                 |       |
| 21 | 42.60             | 47.5 | .180    |        | do    | do    | 1      | fair     | 6                 |       |
| 22 | 37.59             | 49.7 | .185    |        | do    | do    | 1      | do       | 8                 |       |
| 23 | 49.58             | 55.3 | .100    |        | s w   | s w   | 1      | cloudy   | 0                 | .28   |
| 24 | 51.69             | 57.0 | .126    |        | do    | do    | 1      | var'ble  | 4                 |       |
| 25 | 45.52             | 52.8 | .404    |        | n w   | n w   | 1      | do       | 5                 |       |
| 26 | 44.64             | 51.2 | .278    |        | west  | west  | 1      | fair     | 7                 |       |
| 27 | 41.70             | 56.8 | .062    |        | do    | do    | 1      | do       | 9                 | .05   |
| 28 | 52.60             | 56.7 | .28.663 |        | s w   | s w   | 1      | cloudy   | 0                 | .80   |
| 29 | 56.61             | 54.7 | .28.972 |        | do    | do    | 1      | var'ble  | 1                 |       |
| 30 | 48.59             | 56.8 | .28.996 |        | do    | do    | 3      | do       | 4                 | .02   |
| 31 | 41.53             | 46.2 | .29.260 |        | west  | west  | 1      | clear    | 9                 |       |

EXPLANATION.—The 1st column contains the day of the month; the 2d the minimum or least height of the thermometer, during the twenty-four hours beginning with the dawn of each day; the 3d the maximum, or greatest height during the same period; the 4th the

mean or average temperature of the day, reckoning from sunrise to sunrise; the 5th the mean height of the barometer, corrected for capillarity, and reduced to the temperature of freezing water. In estimating the force of the wind, 0 denotes calm, 1 a gentle breeze, 2 a strong breeze, 3 a light wind, 4 a strong wind, and 5 a storm. In estimating the clearness of the sky, 10 denotes entire clearness, or that which is nearly so, and the other figures, from 0 to 10, the corresponding proportions of clearness. The other columns need no explanation.

### SUMMARY.—

|   |               |
|---|---------------|
| Least height of Thermometer,              | 36 deg.       |
| Greatest height of do                     | 75            |
| Least daily variation of do               | 2             |
| Greatest daily variation of do            | 29            |
| Mean temperature of month,                | 54            |
| do do at sunrise,                         | 46.06         |
| do do at 2 P. M.                          | 63.2          |
| Coldest day, October 19th,                |               |
| Mean temperature of coldest day,          | 44.7          |
| Warmest day, October 7th,                 |               |
| Mean temp. of warmest day,                | 61            |
| Minimum height of Barometer,              | 28.663 inches |
| Maximum do do                             | 29.591 do     |
| Range of do do                            | .928 do       |
| Mean height of do do                      | 29.2532 do    |
| No. of days of rain, 10.                  |               |
| Perpendicular depth of rain, 3.62 inches. |               |

WEATHER.—Clear and fair, 14 days; variable, 12 days; cloudy, 5 days.

WIND.—N. 2½ days; N. E. 3 days; E. 2 days; S. W. 7½ days; W. 11½ days; N. W. 3½ days; S. 1 day.

MEMORANDA.—1st, gloomy day, heavy rain in night, 2d, heavy showers 12 to 1, P. M.; 3d, nearly cloudy; 4th; a few drops rain 6, P. M.; 5th, 6th, 7th, fine weather; 8th, morning cloudy, rest of day fair; 9th to 15th, weather very fine; 15th, variable, wind and rain in night. 16th, heavy rain 8 to 9, P. M.; 17th, cool, light shower 3 P. M.; 18th, cool and damp; 19th, rained lightly most of the A. M.; 20th, A. M. variable, P. M. fair; 21st, 22d, fine Indian Summer days; 23d, very gloomy, drizzled all day; 24th, 25th, pleasant and variable; 26th, 27th, fine Indian Summer days; 28th, began to rain 9 A. M., very wet day; 29th, variable and damp; 30th, variable, smoky day; 31st, cool and very clear.

OBSERVATIONS.—On the whole, this month has been quite pleasant, and presents nothing worthy of special remark. The mean temperature is nearly two degrees higher than the average for the last fourteen years. The quantity of rain during the month is exactly equal to the average for the month during the same period. The rains, however, owing to the dry weather in September and the latter part of August, had but little effect upon the navigable streams.

### Chide Mildly the Erring.

BY CAPT. G. W. PATTEN, U. S. A.

Chide mildly the erring!

Kind language endears;

Grief follows the sinful,—

Add not to their tears.

Avoid with reproaches

Fresh pain to bestow,

The heart which is stricken

Needs never a blow.

Chide mildly the erring!

Jeer not at their fall!

If strength were but human,

How weakly were all!

What marvel that footsteps

Should wander astray,

When tempests so shadow

Life's wearisome way!

Chide mildly the erring!

Entreat them with care!

Their natures are mortal,—

They need not despair,

We all have some frailty,

We all are unwise,

And the grace which redeems us,

Must shine from the skies.

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